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#### Migrant labor

- many youth left but up to the youth if you go or not for migrant labor. if parent's didn't have cattle or had no daughters you had to go for cattle.
- when he got 4 kids came back. took care of parents. father didn't go out for work.
- fathers traded in Sukuma, with hunting products. in June during the dry season went to hunt. took meat and tails to Sukuma and got goats or calves. even cows
- work it out between people who went together to Sukuma, tobacco from Sukuma. others from our generation even went to Sukuma to trade.
- grandfathers were farmers, millet and sorghum. really did a lot of farming. others were lazy. if you need food you bring livestock to trade
- grandfathers were around when the Germans came, was a little boy.
- people were caught by the Watemi to go work on the fort Ikoma, forced labor. they were wakali sana. no comon language.

#### Famine

- grandmother cut her foot off in this hunger. was called Njaa ya Miguu. They went to Sukuma for food. they moved there, some stayed. others came home
- sold children for food. brides. not yet tails to trade, udodi, figured that out when they went to get food. tails were used for dances.
- not as many cattle, maybe now more goats then cattle. fathers and grandfathers got rich from farming.

#### Army and Police work, migrant labor

- polic and army, so many Mara peoples, why? strong and tough. not lazy. strong. the white people liked them. strong bodies from farming, huntiing.
- their sons have gone into the army too.
- now other regions are joining too.
- some went to the mines. father's generation mostly, some of theirs.
- people went to Magadi Soda too. older than us, and to Nairobi. work was available.
- got wealth then came home
- vijana of today can't get jobs. not like before.
- were paid very little, 1956 6/=month. 2/- for a goat. 1957 60/- a month for wages in police/army. posho for police was 91/- or 102/-. could buy three cows.

#### Chiefs

- TANU membership up to Independence. police were not allowed to join CCM. gave TANU dues. Youth League too.
- 1955 Nyerere came to speak at Robanda. Chief Nyahocha.
- Chief Nyambehu when children, then Machaba Nyambeho. 1945 had to leave for bad behavior. next chief was Marasi Mochen, died after one year.
- then next chief was Machaba Marasi. he until Independence. Nyerere came to Robanda.

- First Ikoma chief in German times, Mutoni. Germans came and asked for name of the chief. People voted for him. All people sitting behind the one they wanted.
- chiefs were liked by the people, because they chose them. The chief brought together colonial and people

#### Cassava and famine

- chief called people when he got an order. People said that it would not grow in Robanda. Told the colonial govt. but still forced them. The people planted it "ovyo"
- 1930. 1945 cassava brought. Had to plant it. Each head man for this people. but it didn't work. animals ran across it.
- famine, went to get food in other places where they farmed cassava.
- they also ate wild plants, "eketando" and honey, from the trees. or put in hives.
- hunting was what you did when there was hunger. went to Ikizu to trade dry meat.
- they dug holes for hunting, brought animals across them. whole village came to harvest the meat. "rikoro" "obwina" used some of the meat but put in storage ghala dried
- famines 1943-47, 4 years without crop. That is when they all left Robanda. went to Ikizu and Sukuma
- 1945 the DC came to Robanda and asked teacher why no kids were there. if I bring food will they come back to school? said yes. brought a lorry of cassava for kids
- but it didn't help much. in 1946 the Indians brought flour to sell "regregu" corn flour. Livestock were sold to buy it.

#### Settlement sites

- Murago, west of Robanda where the Grumeti and Orangi Rivers meet. Bongirate site. in the park
- Masaka is a is south of Robanda, a rumarancha site
- Bisurura is west of Robanda towards Seronera, a Hikumari Rumarancha site out of the park.
- SE is Rumarancha. Saye of Masase. NE of Robanda is Maharera. SW of Robanda is Bongirate. inside the park or the game reserve.
- the game reserve left Ikoma with very little territory.
- the game did not throw them out. When they moved they took the area for game reserve.
- moved out by forced from Murago, this was the only place 1967-8 only a few were left there anyway
- the boundary with Maasai is the Orangi River in the South near Banagi. Boundary was Arikori but before that the Orangi river.
- Banagi was the Abakubura age set Rumarancha.(1916?)

#### Maasai

- Maasai raids. came to get cows. came at night. lots of them came. took from lots of homes in one night.
- the Ikoma were killed off because of the the Maasai. burned their houses. killed people, women and children.
- the yowe sounded. women and children hide in bush but if the Maasai find them hiding in the grass they kill them

- Maasai came once in the day time. wanted to run the Ikoma out altogether for the last time. before these men were born. grandfathers time. 1890s-1900?
- was even before grandfather, he was told about it. But Ikoma won the battle, they didn't come after that for awhile and then only at night to raid.
- it was called "Vita ya Mchana" before the Germans came, 19th century.
- the Germans did not fight the Maasai, just sat there. built there because it was between their posts.
- the Nata were on the other side. Issenye were there too.
- during hunger times for the Maasai they would increase their raiding. only wanted cattle.

### Abaasi

- wandorobo, are like the Maasai. but different. now live with the Maasai. traded with them. had friendships with them. met them on the hunt and made friends
- the invited these friends to come to their homes. they would bring ivory to trade. I wanted them to make bracelets. gave them goats for ivory. they ate the goats, not herded
- never saw any Aasi wives.
- their family had a friend of Aasi, a man, father killed a goat for him, there were 4 or 5 of them who came. ate at their house. "majambali" went to Loliondo. lived in caves.
- the Gaikwe were hunters more than others also the Himurumbe. They had more friendships with the Aasi.,
- courage. praise names

### Clans and Famine

- the clan names not the same between tribes. maybe long ago they were together even in Kuria there are Iregi. Rache. Gaikwe. are there
- when they went to hemea they would use the clan names to get food. Iregi or Hikumari even they would give you food. now people don't help each other out
- to hemea people would go as a group of five or so. one would have a friend to start with. that person would tell them where to go to get food. make new friends.
- or people from that village see the people who came to hemea and come and choose them and say come with me you will be my friend.
- still friends with Sonjo. we are one. one history. ntemi scars. show it to them and are family. had to do it. but do not scar the children anymore. was done for health
- Famine - the agecha ya magoro. used the machaba so the machaba must have come before that. Machaba got because they asked to multiply and have more people
- they went to Ngorongoro for the machaba, to a taturu prophet. bring the tusks together to get blessings, man and wife tusks. for famine times.
- the Wataturu were the rainmakers. lived in the Nyangi mountains. Ft. Ikoma area. Gambareku was a great rainmaker and a prophet. German times 1901-5?
- they asked him to help them get free of German forced labor. to keep them from doing work for Germans.
- he said that they medicine was to go work for them, then they will understand that medicine is work
- they took trees from the Orangi River very tall for uilding the fort.

- Wataturu were friends. spit on the Ikoma for blessing. gave medicines for chasing away the Maasai. Prophesized the Battle of the Day.
- Wataturu lived across the Grumeti River at Sibora. then on west.
- the Serebati at Kyamarishi Mountain. came from there. the mbilikimo fought with them there. so they had to run away, the Serebati.
- now need park permit to go there to see the graves
- all Ikoma worship the machaba. each clan has own place to worship.
- Rache on the Ng'abati mountain near Robanda. there is a python, chato, there in a hole. take him a white goat and climb the mountain. eat the meat up there.
- take off shoes when you go near. only the holy ones go up. if you have had a death recently or if you are menstruating.
- The Hikumari go to Egesima Kumari. Kumari lives there, only the righteous can go there too. if it doesn't bring good things they asked who went there who shouldn't
- Rache on Hembe Mountain south of Robanda, in SNP

## Park

- Bwana Nyama the game control people. guarded Shamba la Bibi. at Banagi. gave them work as askaris. had good relations. could hunt outside of game areas.
- they did not come after people in their own areas.
- when the national park started in 1951, and then with independence it expanded its boundaries. chief and diwani 1956-8, wanted to expand from Orangi to Romokori
- in 1966 the park came to farm in Mugumu, employees of the park to have their shambas. but they left it.
- game reserve became part of villages, can't hunt there anymore.
- still relations are tense. building schools for us. give help. have given us such little land though. are cramped. Ikoma are still upset about this.
- each time they moved more land was taken and now they can't move back, no more moving anymore. can't go back.
- people can't get land anymore Robanda is such a small place.
- Sengo etc and tourism. still have doubts about it. they will not easily leave one they come. must be given a specific period.
- VIP has started to bring problems, a 99 year lease. by telling people nice things will get what they want. people agree when they are happy and later regret.
- the want to change the road and to get a bigger area. this one wants to get even more land. think it is small. the Nata will refuse.
- Robanda has this danger too. still small. Sengo. can we later use that land? what happens when our population grows?
- danger of animals disappearing. but this is because of commercial hunting, different from Ikoma hunting in the past. now it is with trucks and taken to Kenya.
- this will kill off the animals. we didn't take so many as that. but now we can't hunt for our food anymore. they hunt to sell the meat.
- advice for the government -- people need to get meat. but keeping people together is not good.. don't want them to stop hunting altogether.

- can't even go into the park now. our land! we are constricted, kubanwa. should be able to go in and out when we want. Ngorongoro can do this.,

#### farming

- hunting, farming and livestock all in their season.
- farmed away from the home. all the way to the Orangi River. 15-20 km from home. went there during the wet season.
- went to find farms in far away places, looking for rain areas. near the mountains. where it likes to rain.
- lived on the mbuga. farmed the river valleys. the mbuga good for livestock, couldn't have them near the rivers, floods there. can get sick.\*
- buffalo hunters, resident herds.
- fields in different places., each door would have their place to farm. move the fields after 3-4 years. weeds come in then
- can have two different fields, near home or far away.
- sorghum grows well in the river valleys, bonde. millet planted far away where there were fertile soils. flat place with a small hill. "rishegeri" soil
- "amasegere" soil was the black soil, no sand, mbuga soil
- people farmed it with a hand hoe. "ososero" - sand and black soil mixed for millet
- "akondusi" black and red soil millet and sesame. pnated together with kunde.
- sensa, the sesa farming not with matuta. matutas only in the 1950s since coming to Mugumu. sweet potatoes were there before but very little.
- burning only prohibited recently. educated people say it is bad for the soil and trees. too much burning.
- they burn in the park. so they can get through with their cars in th epark for roads to drive on. and to see poachers.
- the hunters are not burning, the SNP are doing it. hunters was grass to hide in/.